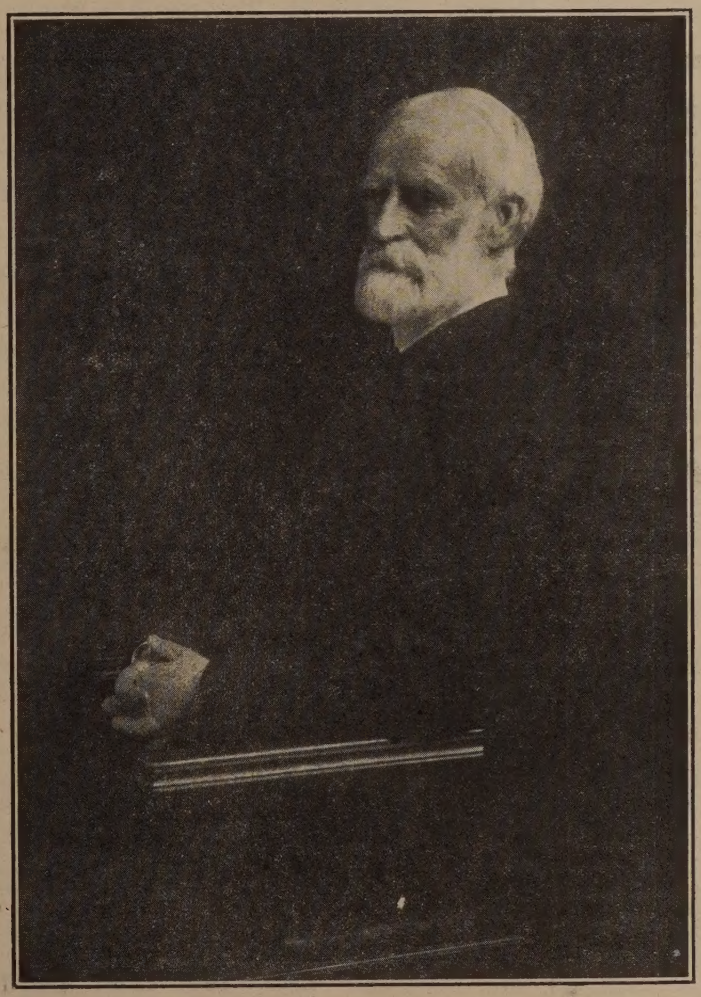
Pacific Theological Seminary Number.

THE PACIFIC

A religious and family paper

Volume LIV. SAN FRANCISCO, MARCH 31, 1904 Number 13.



Rev. J. K. McLean, D.D.

President Pacific Theological Seminary.

THE PACIFIC

Established 1851.

THE OLDEST PAPER IN CALIFORNIA.

Published every Thursday at the Congregational Headquarters, Y. M. C. A. Building, San Francisco, by the PUBLISHING CO. OF THE PACIFIC
W. W. Ferrier, Editor and Manager.

TERMS:
Per Year, in Advance, - - - $2.00
To Foreign Countries in Postal Union 3.00

CHANGE OF ADDRESS.—When a change of address is ordered, both the new and the old address must be given. The notice should be sent one week before the change is to take effect.

DISCONTINUANCES.—If a subscriber wishes his copy of the paper discontinued at the expiration of his subscription, notice to that effect should be sent. Otherwise it is assumed that a continuance of the subscription is desired.

PLEASE look at the figures printed each week on the label. They give the date to which your Subscription is paid.

STANDS HIGH

In the estimation of people with whom quality counts—the largest mail order house on the Coast. Complete departments, freshly stocked and up-to-date, supplying everything for yourself or home, for wear, use or table. Prices are reasonable; we pack properly, deliver promptly and do not substitute nor misrepresent. Complete catalogue on request.

Smiths Cash Store Inc
25 MARKET ST.
San Francisco, Cal.

FRED WILSON,
MERCHANT TAILOR.

Fifteen per cent discount to Clergymen.

610 MONTGOMERY STREET;
N. E. Cor. Merchant St.
SAN FRANCISCO, - - CAL

BLYMYER CHURCH BELLS.
UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

SAN FRANCISCO LAUNDRY
Office, 131 Ellis St.
TELEPHONE, 5135.
F. BUFFORD, Manager.

SCHOOLS.

POMONA COLLEGE,
CLAREMONT CAL.
GEORGE A. GATES, D.D., LL.D., President

A Christian College for young men and women. Classical, Literary and Scientific courses. Schools of Music, Art and Design. Preparatory School fits for any college. Gives a complete college training.
Address for catalogue, etc.
PROF E. C. NORTON Ph. D. Dean.

Pacific
Theological Seminary
LOCATED AT BERKELEY
Seat of University.

Curriculum remodeled to present-day demands includes valuable University advantages. Advanced Semitics. Teaching positive and constructive. Special facilities in English Language and Literature, History, Apologetics, Sociology and Practical Work. Classical, English and Special Courses offered. Open to qualified students of any Christian Church; to women as well as men. Location and climate unexcelled. Address President
REV J. K. McLEAN, D. D.
Berkeley, Cal.

Blake, Moffit & Towne
DEALERS IN
PAPER
55, 57, 59, 61 First Street
SAN FRANCISCO, CAL.
Telephone Main 199.
146 and 148 N. Los Angeles Street, Los Angeles Cal.

Mental Cultivation.

It has been justly remarked that the more there is of the mind in our solitary employments the more dignity there will be in the character. The allurements of dissipation have less power over such a character and mental cultivation will be found to add an exquisite zest to domestic and social intercourse. Cultivate then, whatever tends to refine and adorn the mind; it will make virtue engaging and piety lovely, but remember that talents weighed against virtues are as the very small dust of the balance. Let neither the pleasures of taste nor the pursuit of knowledge be for one moment placed in competition with the fulfillment of active duties; those duties which are perpetually arising from the sacred ties of family and kindred.

G. P. Prechtel { Lena M. Snook } G. W. Keeler
Golden Gate Undertaking Co.
2475-2483 Mission Street
Telephone Mission 102
C. H. Ashley
H. S. McCurdy Mrs. S. E. Gould
Assistants

THAT EASTERN TRIP

Get all the enjoyment you can out of it.

The Union Pacific

furnishes more comfort than any other line. Cars run through without transfer. Most modern safest and best road in the Country. Don't take any other, insist on the most for your money. Drop a postal to

S. F. BOOTH,
General Agent, U. P. R. R. Co.,
No. 1 Montgomery St., S. F. Cal.

ORGAN FOR SALE.

$225.00. Fine Mason & Hamlin church organ, in perfect order, good as new. Original cost, $600. Easy monthly payments. Address G. H. G. McGrew, Secretary Unitarian church, Berkeley, Cal.

P. S. HIBBERD & CO.
Contractors and Builders, Office Fitting and Jobbing
Kitchen Furniture Made.
635 Howard St., Opp. New Montgomery
SAN FRANCISCO
Residence: 790 Van Ness Avenue

Fine Crown and Bridge Work
Transplanting of Teeth
Dr. N. Bar Due
DENTIST
1295 Market St., Cor. 9th, San Francisco
Electrical Specialties.
Free extracting, cleaning and examination on Tuesdays and Fridays to customers 4 to 5 p. m

THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, March 31, 1904

EASTER.

Rise, rise, my soul, thy Lord is calling,
Beside thee close, unseen he stands;
His voice is clear with love and triumph;
Eternal life is in His hands.

Rise, rise my soul, thy Lord is calling,
To larger life he summons thee;
No longer time is thy horizon,
Eternity is thine—be free!

Rise, rise, my soul, thy Lord is calling;
Forget thy woes—discard thy fears;
Attempt a work thy sphere befitting—
Thou who art heir to all the years.

Rise, rise, my soul, thy Lord is calling,
With promise rich and comfort sweet;
Believe His word, go forth with gladness,
With Him life here—life there—to meet.

—Mary Carruth Cunningham.

HISTORICAL SKETCH OF PACIFIC THEOLOGICAL SEMINARY.

W. F. B.

The founding of Pacific Theological Seminary was prompted by the same motives that led to the establishment of the first theological seminaries in New England. Among the pioneers who in the early California days entered the region about San Francisco Bay were men of Congregational ancestry and training who at once entered on the work of education. A college school, incorporated soon after its founding as the College of California, now the University of California, was the first fruit of their activity. It was natural that the founding of a theological seminary should follow. The time was ripe for such an enterprise. Few young men could afford to go to Eastern seminaries to receive theological training and in consequence capable men were constantly being lost to the Christian ministry and to the highest good of their own lives. Henry Durant, who in 1853 founded the college precursor of the future university, was a classmate, at Yale, of Horace Bushnell. Among his Congregational compeers on the Pacific Coast were equally far-sighted men. Being graduates of Yale, Andover, Bangor and Union, they were conservators of the best traditions of theological education. With commendable breadth of view they first proposed to establish an interdenominational seminary and to this end opened correspondence with other denominations to secure their co-operation. This overture failed, so the Congregationalists undertook the task single-handed. In the autumn of 1866, with unanimity and great enthusiasm, a seminary association was formed, a constitution drawn, a board of trustees elected, and the first endowment secured. The measure of courage required for this undertaking is indicated by the fact that the thirty-four signers of the constitution represented only thirty-two churches and fourteen hundred and twenty-eight members; furthermore, eighteen of twenty-five pastors were receiving aid from the Missionary Society. Early in 1869 the Rev. J. A. Benton was elected the first professor and began the work of instruction in San Francisco in autumn. Five young men were under his care the first year. In 1870 a second professor, the Rev. George Mooar, entered upon his duties. Meanwhile the seminary had been housed in a commodious building on a beautiful hill-top in Oakland. For a time all went well. Presently, however, the tide turned. The ebb ran low and it ran long. Through a series of complications and losses such as easily beset the pathway of infant institutions, an indebtedness was incurred of such magnitude as to threaten the life of the enterprise. In 1877 the trustees were compelled to notify the two men who then constituted the faculty that salaries could no longer be realized and that they were at liberty to carry on the institution at their own charges. This they did. Without hesitation or dismay these heroic spirits—both of whom have now passed on to their reward—stood by their chosen work. In time, however, relief came. A gift of $10,000 led the way, saving the undertaking from bankruptcy. This was presently followed by a second gift of $50,000, to which were attached two wise and helpful conditions: First, that the promised money would become available only when an equal sum should have been given by other friends; and second, that the institution must take a solemn obligation never again to incur a debt. The first condition involved a memorable but successful campaign which, by the end of 1882, left the corporation free and with a goodly sum standing to its credit. Condition two has been expressly observed, and remains as one of the foundation principles of the institution. In 1880, a third professor, the Rev. I. E. Dwinell, was secured. Time by time further benefactions were received, making it finally possible for the seminary to gather a faculty of the present number, to broaden its scope and furnish itself with greatly enlarged facilities.

While it was the early ideal of the seminary to set the standard of admission as high as that of any similar institution, it was nevertheless—and wisely for the time—deemed expedient to place the advantages afforded within the reach of any young man of good promise, devoted spirit and earnest application. Numbers of this class availed themselves of the offered provision. They had not received the normal intellectual training, but they were eager and inquisitive; not a few of them responded nobly to the opportunities and in the wider field of actual service have proved themselves workmen needing not to be ashamed. Not to speak of fruitful fields well developed and well held here at home, it is noteworthy that three missions of the American Board, those in Mexico, in West Central Africa and in South China, were begun under leadership drawn from this class of graduates.

In the process of time, however, under the changed conditions which came to prevail upon this coast, particularly among the churches, which naturally draw from this seminary their ministerial supply, it was found wise and necessary to make less flexible the

standards both for admission and for graduation. To the unmistakable call of the times for more carefully trained men, the seminary has sought to respond. And with a view still further to broaden the scope and improve the quality of its training, the seminary in 1901 removed from the location so long occupied in Oakland to place itself beside the State University at Berkeley, a step which has met the most gratifying approval of alumni and local friends, as well as of leading educators throughout the country.

FIRST THREE LINKS IN THE CHAIN.

By H. E. Jewett.

During the period of its minority Pacific Seminary had never to exceed three on its faculty, but they were strong, courageous, devoted men. Joseph A. Benton served alone for a brief period. He was soon joined by George Mooar. To these two was added some years later Israel Edson Dwinell, who had been elected first professor in 1868, but upon advice of a council reconsidered his acceptance, Dr. Benton thereupon being elected. Benton and Dwinell were trustees from the incorporation of the seminary until their death, and Mooar succeeded Benton in 1892 on the Board.

Pacific Theological Seminary.

These three men stand pre-eminently among the founders and fathers of the institution.

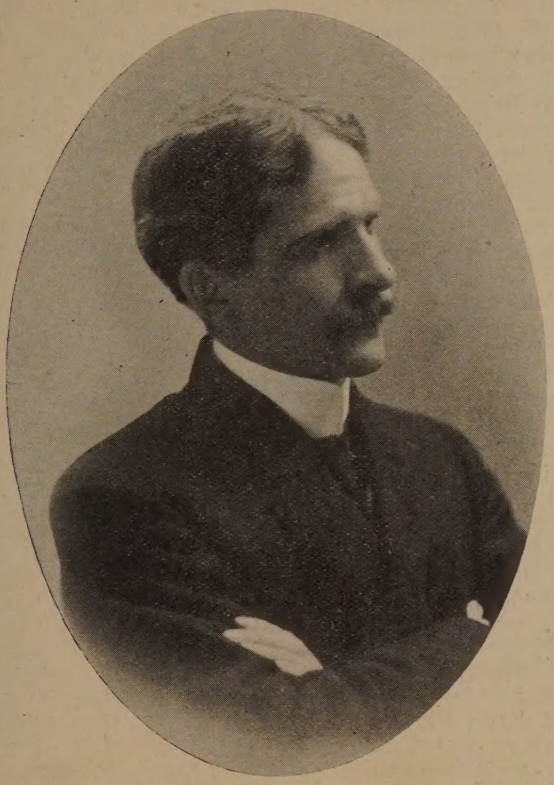
They had much in common. All were Congregationally bred New Englanders. They had high ideals. They had faith in the future of this Western coast and believed that it was none too soon to lay plans and to begin to execute them for establishing churches and for raising up in this new country a well equipped ministry; such a ministry as could answer creditably the coming calls for Christian pastors and preachers and missionaries from both sides of the Pacific ocean. They all had been pastors of churches of commanding influence, yet in each was the spirit of sacrifice which held them to this seminary, when discouraging conditions arose that taxed the faith of many in its future. They were all scholarly men, giving to persons of culture evidence of what the institution aimed to become, and to men of wealth that confidence without which it is useless to hope for benefactions. But with all their many characteristics in common, what was the individual contribution of each to the foundation and development of the seminary?

The optimism of Dr. Benton carried him and the seminary through the darkest days in its history.

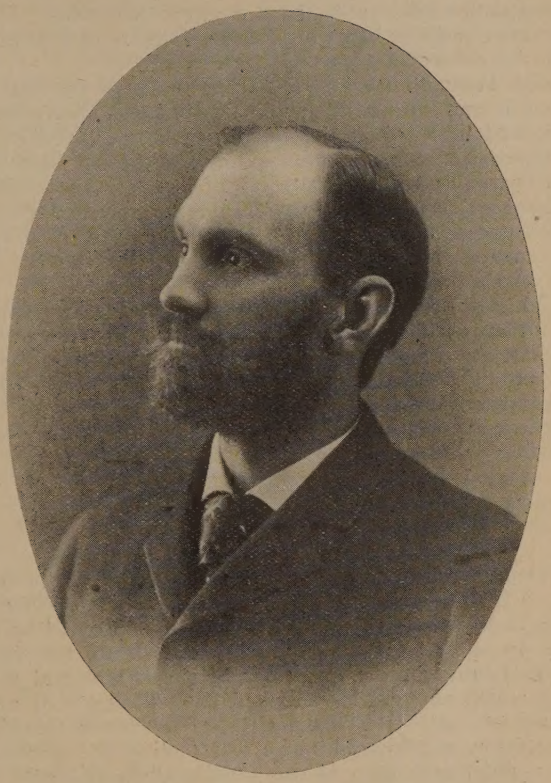
His eyes were always fixed on the future. He could preach under a tent or a tree at Sacramento in 1849, because with clear vision he saw the California yet to be and to have a part, even amid privations, in shaping the destiny of the State religiously and educationally, inspired him to heroic achievement. In a like spirit he labored with and for the seminary. He looked not at the seminary as it really was—ill-equipped, limited financially, a small proportion of its few students adequately prepared for entrance and some of them by nature poorly prepared for exit. He made it a point not to turn away any applicant on the ground of insufficient preparation. He fostered the aspirations of every one whose eyes were turned toward the ministry. He believed the seminary had a mission and that it must be shown that there were men seeking its instruction. And so he devoted himself enthusiastically, joyfully, hopefully to the many or the few students. He made our churches share his optimism, and whether with pay or without he carried the seminary on its way, confident that it had a great future.

Kindly conservatism was a characteristic of Dr. Mooar in his relation to the seminary.

He did not share the optimism of the senior professor; he did not always approve the standards of admission as applied. Often he did not sympathize with plans proposed, but having once voiced his dissent he quietly went his way as an instructor and left to others the carrying out of their own plans. He was thoroughly loyal to his co-laborers. His clear insight often modified the estimate of others concerning policies. He won without effort the confidence of every student. His wise, sympathetic counsels shaped the

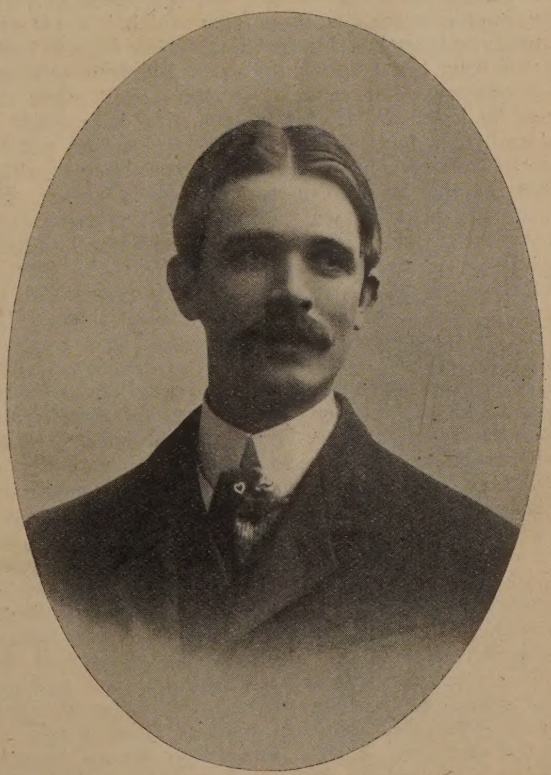


Prof. J. W. Buckham.



Prof. C. S. Nash.

Prof. T. C. Laughlin.



Prof. W. F. Bade.

course of many a young man. His fairness in discussion enabled his pupils to reach just conclusions. His pureness of heart lifted high their estimate of him and their love for the great Teacher.

Dr. Dwinell was the most strenuous of the three. He, too, had faith in the seminary, but less upon numbers and more upon the qualifications expected in a Congregational seminary. What Dr. Mooar said of Dr. Dwinell may apply to each of them: "We would recall how the gentleness of the divine love had given him the greatness of character, the fine sense of duty, the courtesy of the Christian brother, the life that is hid with Christ in God."

Thus these three men, each with a mission, wrought for the seminary in its days of weakness, through its childhood and youth, men whose personality and work have effected much for the seminary's life and growth, and through it, for the kingdom of our Lord Jesus Christ, whose faithful friends they ever were.

PRESIDENT JOHN KNOX McLEAN.

J. W. B.

One day in early summer, sixty years and more ago, a little boy was crossing the fields of his father's farm in Washington county, New York. He had been sent on an errand to a neighbor. His heart was full of the beauty of the green world about him and the blue world above. He climbed the rail fence of the "wood-lot" and entered the aisles of the forest temple. Like every sensitive child he was feeling the spell of the wonder and calm of the woods, when suddenly a flood of music that stirred his whole soul, came floating down from the tree-tops. He stopped and peered among the branches. After a little it came again, clear, sweet, silvery as before, but farther away. He stole quietly in the direction from which it came and scanned the branches but in vain. While he was looking, the song burst upon him again, but from still another quarter. The sense of mystery grew upon the lad as he listened. If this were a bird, how could it get from one point to another so swiftly and not be seen? Could any bird sing quite so divinely as this? Might not this be a voice from the spirit world? He turned and went his way wrapped in the enchanting echoes of that song. When he reached home he dared not tell of the strange music he had heard for fear of being laughed at. Nor until long afterward did he learn that this was the note of the hermit thrush.

The boy was John K. McLean and this was his call to the ministry—the first word of it at least. For that call does not often come all at once. The spiritual world spoke to him through the song of that hermit thrush and from that day he never doubted the reality of an unseen world whose music floats through this.

The boy grew into a young man, as boys will, particularly on a farm. The summons of the great republic of learning came to him and he left the farm to enter Union College. There he became explicity what he had long been implicity, a Christian. The call to the ministry deepened. After finishing his college course he entered Princeton Theological Seminary, graduating in 1861. On the fifth day of June of the same year he was ordained and installed pastor of the Third church of Fair Haven, Conn. On the 26th day of June, 1861, Mr. McLean married Miss Sarah M. Hawley of Salem, N. Y. From Fair Haven he was called to Framingham, Mass., where he remained until 1867. From Framingham he went to Springfield, Ill., and was pastor of the First church for five fruitful years. In 1872 he came to Oakland to become pastor of the First church. Thus his feet fared farther and farther from the old boyhood home, in obedience to a will shaping his own. Always he was finding—always being guided, into the work that he was fitted to perform. On the 31st of March, 1894, his sixtieth birthday, he was elected president of Pacific Theological Seminary. For two years he also served as pastor of the Plymouth Avenue church of Oakland.

Dr. McLean came to California to become a Californian. He knew where he was needed, or Some One knew. When one asks what are the qualities which have given him such a hold upon the life of this State, civic and religious, it is not difficult to answer. In the first place he possesses the wise statesmanship that California so much needed and still needs in her church life. This quality in him asserted itself conspicuously in his first brief pastorate in Connecticut, where he accomplished the rare achievement of inducing the church of which he had become pastor which (in a small town with two other churches of the same denomination hard by) was simply cumbering the ground, amicably to disband and merge itself in the larger church life of the community. The man who could bury a church in Connecticut was the man above all others to build a church in California. And build he did, as a wise master-builder, the First church of Oakland, strong and true and militant in Christian faith and love,—one of the noblest churches of the land today. But that was not all he did. It could not be all and meet the needs of California. And so Dr. McLean is found throwing himself heart and soul into a score of other Christian enterprises—one of the trustees of Pacific Seminary from the year of his coming to California, director for many years of the California Home Missionary Society, trustee of Mills College, trustee from its foundation for a term of years of Pomona College, trustee of the State Institution for the Deaf and Dumb and Blind, president of the California Chinese Mission, founder of the Associated Charities of Oakland, chairman of the County Committee of the State Association and actively interested in many other local and State institutions and activities, at the same time leading the work of his own denomination wisely, watchfully, organizing, aiding the work of the Congregational churches on this Coast.

In all this round of toil, in all this friction of wear and worriment, to keep sane and sweet, erect and youthful, this is after all the finest triumph. To preach two hopeful, helpful sermons each Sunday, to comfort the sorrowing and cheer the faint-hearted and guide the little children and counsel the young men and women—and then to pass from this task to that of directing the policy and administering the affairs of the seminary with the same wisdom, enthusiasm, faithfulness—this, well this is not stagnation. It is living—the life more abundant that Christ made possible. How has Dr. McLean succeeded in carrying all this work and responsibility? Largely because of a second marked possession of his—love of nature. Nature has been his retreat from care and worry. The ear which listened to the thrush song has never been closed to the harmonies of nature. The eager age of the boy is his still. Not an unusual blossom by the roadside escapes him, not a golden morning or glowing sunset passes over him unheeded. A passionate lover of the mountains and the forest and an ardent fisherman, few have done as much as he to endear the Sierras to Californians. His word pictures of Shasta and the

Giant Forest and of camp-life have awakened a love of nature that has solaced many a heart beside his own. He makes you see it all—the great mountains, the rushing rivers, the quivering leaves—as vividly as the painter with brush and palette; and the touch of his own reverence and love is on the whole.

It is sometimes assumed that love of nature does not accompany sympathy with one's fellow-men. That assumption Dr. McLean disproves as well as disapproves. He is supremely interested in men. It was this that gave him his power as a pastor. It is this that has so won to him the students of the seminary. He is warmly, genuinely human. Appointed by the governor, last year, a member of the State Board of Charities and Corrections, he has entered into the life of the dependent and criminal as bound with them. Add to these qualities a humor that flashes kindly as keenly, and one can understand something of the personality which has won for Dr. McLean such an enviable place as citizen, friend, pastor, teacher, preacher. He has the power of pungent speech, wise, straight-forward, lit up with extraordinary aptness and originality of metaphor and vividness of sympathy and imagination. His published sermon "The Fountain Opened in the Midst of the Valley," preached at the annual meeting of the American Home Missionary Society in 1890, is a striking picture of the power of Christianity in pioneer communities. 'The Man With the Pitcher" is a unique and characteristic sermon full of insight and helpfulness. Indeed it is a gospel of helpfulness that Dr. McLean both preaches and lives. He has caught the spirit of the Master and with broad sympathy ("Thy truth," as he once said in public prayer, "is too great for any one denomination"), faith in God and love for men, serves with unflagging devotion the State, the church, and the institution of which he is the honored head. May it be a long service yet.

THE SEMINARY'S RELATION TO THE DENOMINATION AND TO THE UNIVERSITY.

President J. K. McLean, D. D.

I. To the Denominations.

The seminary is itself Congregational; in the sense of having been founded by men of that denomination, of having derived its revenues from Congregational sources and of being conducted by people of the Congregational connection. It, however, earnestly though vainly, sought at its founding to be a union of all the denominations, and has from its beginning offered its facilities upon equal terms to students of every denomination and received and graduated students from nearly all.

Its present attitude toward the denominations, so far as its own mission and work are concerned, is that of invitation to join hands with it in supplying a missing segment in the educational curriculum of Berkeley, the chief center of culture of the State and for the entire Pacific coast. The constitution of the University, dictated by the necessities of the times, forbids any provision out of State funds for the teaching of the loftiest and most important of all the sciences. This being the case, recourse must be had to the religious people and religious denominations to supply the deficiency. No one denomination should assume to do this, none could do it successfuly, but all should participate. The Pacific Seminary found itself so situated as to be able to inaugurate this important work. It has undertaken to do so. It wishes to be a nucleus around which the work may gather. It desires to use the providential opportunity afforded it by beginning that which shall later become the common task of all. It is therefore now in the attitude of extending the invitation to its sister Christian denominations to come and join in the great enterprise. Not through anything like to an attempt at organic union, but only through co-operation. Each denomination to keep its separate funds, a separate residence for its students, professors of its own selection, maintenance and direction; but to unite with the others in some arrangement whereby a mutual exchange or class room work may be effected, thus saving much duplication of labor and expense; and providing that while each should give some separate strength to special courses representing its peculiar views and purposes, all might through combination as a whole create a department of theology which should stand second, either for strength, breadth of facility or general excellence and completeness to no department in the University of California. Into this idea one denomination, which had anticipated us upon the ground, the Christian, has already entered. A most cordial and useful relation has been established between that school and our own. We are hoping and praying for the others to follow. Meanwhile we stand ready to accept from any source, so far as we may be able to utilize it, any provision of instruction which may in the way indicated above be offered us; in return placing all of our own facilities at the service of any Christian denomination which has students prepared to avail themselves of them. A co-operation of that kind, if it could be effected, would not only avoid duplication of work and result in a great saving of expense, but would make possible a much wider inclusion of subjects and courses offered by the federate institutions. At the same time it would secure to each denomination ampler strength for its own separate purposes and views.

II. To the University.

The seminary maintains a two-fold relation, that of being ministered unto and of ministering. The University holds out the chartered right to every resident of the State of suitable age and preparation—and, for a small registration fee, extends the same privilege to non-residents also—to take gratuitously any branch of study that is taught within its walls. Many studies, not theological, but which are essential to the outfit of a minister are thus furnished adequately and gratuitously, leaving our seminary funds free to be devoted to studies lying more closely within lines biblical and theological. Among these University facilities are the following: Courses in ethics and philosophy, psychology, sociology, pedagogy, the natural sciences, history, English literature; also —of special value for missionary training—comparative religions, the Spanish, Japanese and Chinese languages. Free access is given to large libraries, museums, laboratories, and to a great variety of most interesting and informing lectures. There is also the advantage of contact with a great student body (at present 2500) in an intensified atmosphere intellectual and educational; opportunity to acquire scientific methods and points of view; for extended acquaintance with men destined to other professions and callings; all of which things tend to the enlargement and enrich-

ment of the preacher's personality—one of the minister's most valuable possessions.

Upon the other hand, the Seminary seeks to make itself ministrant to the University. While our theological students get the scholarly inspiration and breadth of the University life we are assured that we in return may give somewhat of spiritual influence that shall make for betterment within the life of the University itself. This may be effected, and, we are glad to believe is already beginning to be, in many ways, some of them obvious to inspection and report, others too subtle to be enumerated or easily preceived except in their results. One of the foremost avenues for good impression is found in the Young Men's and Young Women's Christian Associations of the University; by means of addresses, lectures, work with Bible class teachers, and the like. Nearly one-half of the students of Berkeley are members of Christian churches. Most of these are outspoken and active in their Christian profession. Much can be accomplished though it be by only occasional association, between such a body in the greater school and a like-minded body of persons of maturer age and riper experience in the smaller. Add to this the influence, already becoming manifest—as suggested by the account in another column, of the Earl Lectureship which brings from near and far illustrious men of Christian thought and speech to be listened to by our neighbors—but which is to grow to vastly larger measures through the addition of other like foundations, and through publications, conferences, summer schools, libraries, and what not, which an institution like ours is surely destined to acquire:—then conceive a cordon of similar institutions, representing all lines of Christian thought, ranging themselves about the University and crowning it with completeness, and you will have before you the statement of what the Pacific Seminary modestly but profoundly hopes and believes it may, through divine guidance, help to achieve.

THE E. T. EARL LECTURESHIP.

This was founded in 1901 by Mr. E. T. Earl, formerly of Oakland, now of Los Angeles, and endowed by him in the sum of $50,000. The objects sought are succintly stated in the articles of foundation: "The purpose of the foundation is to aid in securing at the seat of the University of California as the center of secular learning for the State, the adequate presentation of Christian truth; by bringing to Berkeley year by year eminent Christian scholars and thinkers to speak upon themes calculated to illustrate and disseminate Christian thought and minister to Christian life."

Notwithstanding two serious disappointments through the inability of lecturers to meet their engagements, one of them, Dr. Henry Van Dyke of Princeton, in consequence of protracted illness in his household, the other, Dr. George Adam Smith of Scotland, by reason of his own prostration under a severe attack of typhoid fever—the lectureship has already demonstrated its value. The lamented President John Henry Barrows gave the initial course, which attracted wide attention and drew large audiences. Single lectures have been given by Dr. Casper Rene Gregory of Leipzig, Germany, Booker T. Washington of Tuskegee, President William F. Slocum of Colorado College, and Rev. Henry Kingman, College preacher at Pomona College.

The course for the present seminary year is just at hand, five lectures by Dr. Lyman Abbott.

The wide possibilities for influence opened by the lectureship are well illustrated by the fact that President Barrows, who came to the State to deliver eight lectures, had, before he left it, given lectures, addresses and sermons to the number of seventeen or eighteen; and his way both West and East was blazed outside of our State, by manifold other such speakings. The same thing is proving true in even larger measure in case of Dr. Abbott. Fifteen speaking appointments await him in the vicinity of San Francisco Bay; he has spoken at points en route, is now filling engagements not a few in Southern California, and meanwhile other overtures are reaching him from city and towns in Oregon and Washington.

It is difficult to estimate the value of such an extended line of service—particularly since it is to be perennially rendered—by men like President Barrows, Dr. Abbott, Dr. Van Dyke, Dr. George Adam Smith and others of like eminence in Christian manhood and Christian culture accompanied by strong intellectual power and fine gifts of impression. Such a tour is in a high sense evangelistic; it is, in its full significance, almost apostolic.

Mr. Earl could not easily have found a more productive investment for fifty thousand dollars, nor could he have furnished to his mind a more satisfying thought than that through his instrumentality such a powerful and perpetual line of influence has been established.

DOES THE SEMINARY PAY?

Thomas Addison.

I have been asked to write of the seminary from a business man's standpoint. Frankly, I do not see why the business man's standpoint on such a question should differ in any respect from that of the professional or laboring man.

The successful business man of today before he invests in a new venture, estimates the amount of money, ability and energy necessary, and calculates carefully the expected returns; or, in other words, he puts to himself the question, "Will it pay?" and, if after careful investigation, he can give an affirmative answer, he is apt to go ahead with the venture.

And in this practical and material age, I see no objection to testing all new propositions, all existing institutions by the same measure. There is so much needful work to be done in this world, and the material for its doing is so limited, that no waste should be permitted that can be avoided. Therefore, it seems wise and proper to ask of an existing institution, "Does it pay?"

The average business man is, I think, broad enough and wise enough to be content oftentimes with returns in other things than money, but in some form, the value must be there. In this wise, therefore, I see no impropriety in putting the seminary on this basis and on this standpoint, be it that of a business man or a professional man, and asking the question, "Does the seminary pay?"

That is, granted a certain amount of value in money, energy and ability is put into the institution each year by the community, does the institution justify its existence by giving the community an adequate return for the investment? At first thought, it would seem impossible to measure by any known standards

the value of the output of such an institution. A more careful consideration, however, especially of the values placed by competent penologists and charity experts on the difference between the man living in right relationship and the one living in wrong relationship with his fellows, would seem to give some clue to the answer to my question.

I have nowhere seen the value of an ordinary man rightly placed in the "world's work" estimated at less than ten thousand dollars. Double this, as the difference between the same man, right or wrong; double this again to express the man's influence on his associates and descendants, for good, if right, for bad, if wrong. Place over against this, the value of the work that may be accomplished by the seminary graduate. It is a small estimate to say that a minister of God, if rightly placed, will influence for good a hundred persons in an ordinary lifetime. He may uplift a whole community whose ever widening circle of good influence is like the waves of the sea, far-reaching and overpowering and reaching unknown depths. Exceptional men have left their lasting influence on thousands and ten thousands. Multiply these figures by the value of a difference between a life rightly or wrongly placed, as suggested above, and you have the possible value in a material sense of the service the seminary is giving this community.

Add to this, the remoter, but none the less valuable and far-reaching influence of the institution and its able and consecrated body of Christian professors, and you have a value overwhelmingly answering my question in the affirmative. Yes, most emphatically I believe the "Seminary Pays," and is giving good value to the community for the investment.

THE SEMINARY'S NEEDS.

The needs of an institution keep pace with its development. We have the highest authority for it that "To him that hath shall be given;" the very fact of possession both increasing and justifying the right of further acquirement. This is no less true of institutions than of men. That which an institution has received—if it be an institution with life in it—inevitably and at once leads it on to further necessities. The cost of a child during the milk and mush stage of its life logically creates—if the child is to continue to live—a still further and greater outlay for the stages subsequent. Pacific Seminary, although projected years ago, is, as regards its present attitude, in reality but a child of three. It has passed through a new incarnation in adapting itself to new conditions. In the process of reincarnation increase of resources has come to her, these have been well and wisely used, and have now brought her where further increase is imperatively demanded.

None but the most urgent of our needs and those such as lie beyond the reach of present resources will here be named:

I. The Library.

It now possesses something beyond eight thousand volumes. A few additions of books, not new, come in time by time by donation. The seminary's purchasing power, however, is limited to the sum of one hundred and fifty-four dollars per year, the income of a small library endowment. This endowment should at once be raised to an amount yielding not less than five hundred dollars per year, and should in no long time consist of an amount much larger.

There should also be immediately expended from three hundred and fifty to four hundred dollars upon cataloging our books. The vast majority of them are at present unavailable for general use through lack of cataloging.

A minimum of five hundred dollars per year is also indispensably necessary for library service. We do not at present talk of a librarian, but we do need the small sum named toward such an official.

And at the earliest day possible a temporary fireproof structure should be provided for our books, now contained in an inflammable wooden building. This could be furnished at a cost of twenty-five hundred dollars.

II. A Professorship, or at the Very Least, a Competent Instructorship, in the Facile Use of the English Bible and in Bible Extension Work.

Such a chair is essential both to that due equipment of the understanding prescribed by the Master Teacher in Matthew xiii: 52, "Every Scribe who hath been made a disciple unto the kingdom of heaven is like unto the man that is an householder, who bringeth out of his treasure things new and old;" and also to the helpful work which the theological seminary of today owes to poorly trained preachers not a few and to Bible class and Sunday-school teachers, so many of whom are just now hungrily desirous of it. It would be better if a far more extensive equipment than that named above could be furnished to our seminary, as is being done to so many of our sister seminaries; but so much at least, to begin with, we should by all means have and have at once.

III. Adequate Instruction in Elocution.

In the delivery of the sermon lies a full half of its effect, or, as the case may be, of its non-effect; in due enunciation, accent, emphasis, modulation, gesticulation and all the similar things which make the difference between tirefulness and restfulness, impressiveness and unimpressiveness, effectiveness and non-effectiveness in the preacher and his preaching Probably few except expert observers recognized the fact that the marvelously attractive and impressive power of Campbell Morgan in his late work in San Francisco and Oakland lay almost if not quite as much in the manner as in the matter of his addresses. Such, however, is the case, and it is greatly to his credit.

IV. A Material Increase in the Seminary's General Endowment.

Want of space forbids enlargement upon this point, which, however, is the chief of all. Some of the weighty reasons for it are to be found in the statement, printed elsewhere in this issue, of the relations existing between the seminary, the denominations and the university.

THE SUMMER SCHOOL.

In the effort to extend its usefulness Pacific Seminary will inaugurate this year a summer school. There is much reason to believe that such provision can be made and that such desires exist as to render this school a permanent feature of our educational year. The date for this year will be July 25 to August 5, coincident with the last two weeks of the summer school of the State University. It is probable that an exchange of privileges will be arranged, whereby those who register for the University's school and our own may have, without extra charge, free access to

both schools througout the two weeks. During this time may be heard some of the strongest speakers in the program of the University's school.

The following courses may be provisionally announced:

1. "Problems of Faith and Life as Viewed by the Biblical Writers." Prof. J. E. McFadyen.
2. "Improved Methods for the Bible School." Dean F. K. Sanders.
3. "A Veteran's View of the Pulpit." Rev. R. R. Meredith.
4. "Studies in the Old Testament." Rev. C. R. Brown.
5. "Current Theories of Education as Related to the Problems of a Teacher of Religion." Prof. E. E. Brown.
6. "The Christian Conception of God; Will it Stand?" Prof. J. W. Buckham.
7. "The Christian Minister as Prophet, Leader, Pastor." Prof. C. S. Nash.
8. "Deuteronomy as Literature, as Law, as Ethics and Theology." Prof. W. F. Bade.
9. "The Present Status of New Testament Criticism." Prof. T. C. Laughlin.

Professor McFadyen holds the chair of Old Testament literature in Knox College, Toronto. He is a pupil of Dr. George Adam Smith, is much sought as a lecturer, and is the author of "Old Testament Criticism and the Christian Church" and several other volumes. Dean Sanders is well known as the genial and most efficient head of Yale Divinity school and a leader in religious education. Dr. Meredith has been for years one of our foremost preachers. The other lecturers need no introduction to California Congregationalists.

To meet in part the incidental expenses of the school the nominal fee of three dollars will be charged for registration. This will entitle the pupil to all the courses given. Three or four single lectures will be given in the evening and be open to the public.

WOMAN'S HOME MISSIONARY UNION OF SOUTHERN CALIFORNIA.

The close of the sixteenth year of our work is at hand. The annual meeting of the union will be held in the First church of Los Angeles, on Friday, April 15th, following the annual meeting of the Southern Branch of the Woman's Board of the Pacific, which occurs on Thursday, April 14th. We trust that many of our missionary women are planning to attend these meetings. Let us come to Los Angeles to offer our praise for the blessings of the past year and to gain new inspiration for our future work. An excellent program for the Union Rally is assured. In addition to the usual interesting reports of secretary, treasurer, superintendents of departments and district officers, we will have a paper on "Home Missions in the West" by Mrs. George A. Gates of Claremont. Mrs. Clarence T. Brown of San Diego will speak of "York Among the Mormons." Others who are to take part in the program are Dr. Warren F. Day, Rev. John L. Maile and Mrs. B. F. Boller. Mrs. Findley will speak of her work among the Chinese and Miss Alice Harwood will tell of her Japanese classes. One of the attractive features of the afternoon will be an organ recital by Mr. Skeele, organist of the First church. Send names of delegates to Mrs. C. B. Jones, 946 Carondelet street, Los Angeles, before April 7th. Those coming to the meeting please remember to pay full fare to Los Angeles and get a certificate from the agent. A total of fifty certificates will secure return rate of one-third fare. Let us come up to the annual feast with hearts and minds ready to receive the blessing which awaits us. Mrs. George Robertson.

The Religious World.

The Rev. Dr. David Gregg, who went recently from the pastorate of the Lafayette Avenue church, Brooklyn, to the presidency of the Western Theological Seminary at Pittsburg, received as salary during his pastorate of thirteen years $126,000. Not a dollar was saved, however, all that was not required for his moderate living expenses having been given to religious work.

On these far-away Western shores we miss not a little of the good things which the great English and Scotch preachers and teachers bring to the people of the East now and then. Drs. Marcus Dods and James Stalker are to be in the Eastern portions of our country next month. These and other eminent men from other lands ought occasionally to extend their trips on across the continent to these Pacific shores. No one gets any adequate conception of this great country until he has traversed it from ocean to ocean. And here on San Francisco Bay is to be one of the mightiest centers of the world's great future. Men who come here and tarry with us for a time for our inspiration, as Campbell Morgan has done, will not sow by the wayside.

Admirers of the Rev. B. Fay Mills, who has been at Los Angeles for some weeks, organized themselves lately into what was called "The Fellowship" and extended a call to Mr. Mills to be their leader in the moral and religious work to be carried on by the organization. The call was for a period of one year. It was stated as the hope of some that Mr. Mills might be secured at an early date as pastor of the Unity church, inasmuch as a vacancy is expected to occur some months hence. According to the latest statement in Los Angeles papers Mr. Mills says that he will not accept the invitation of "The Fellowship" to remain in that city for a year, but that it is possible that he may make that place his headquarters for several months. He says that he considers his present work of such importance that he has no intention of accepting an invitation from any organization that would prevent his spending a large part of each year in the work in accord with his chosen method.

The New York correspondent of the Congregationalist writes that the Rev. Dr. Parkhurst of the Madison Square Presbyterian church considers himself theologically more conservative than when he went to New York twenty-four years ago. It is said that Dr. Parkhurst notes a powerful tendency towards formalism, and emphasizes the importance of special effort to invest the services with the spirit of Christ in order to preserve their value. It is his conviction also that plain speaking in the pulpit is what the people desire. Believing as he does in the importance of the down-town church, Dr. Parkhurst has led his church in securing an endowment of $200,000, which is now bearing interest, both the principal and interest being kept now for future use. In the exchange of the old location for the one across the street the Madison Square Church netted a bonus of $325,000. After the new edifice is finished there will be a surplus. The new building will resemble somewhat

the old Parthenon, having six Corinthian columns in front, and a dome instead of a spire.

The Pacific Unitarian is dissatisfied with the attention given by San Francisco ministers to the recent Conference of Charities. Without either indorsing or condemning its utterance we quote it for the consideration of all interested parties: "The churches of San Francisco have lately shown how little they share in the real life of the people and in the efforts to better deplorable conditions. A State Conference of Charities, bringing from the East two of the most inspiring workers in the country, has been held, and matters of great practical interest have been discussed, but with few exceptions the ministers have shown no appreciation of either their responsibility or their opportunity. The ideal of the Associated Charities, the better methods of dealing with delinquent children, the advantage of the Juvenile Court, the finding of homes for the homeless, the proper control of hospitals, probation for children and for adults, and other questions of very great concern have been discussed with live interest, but not half a dozen ministers have been near either to help or be helped. It has not seemed worth while to hear such men as Dr. Smith, of St. Paul, or Judge Lindsey, of Denver. But surely no man of earnest purpose can afford to miss such an opportunity. A minister is not a tank that can be filled at a theological school with a supply of inspiration never to be exhausted. If he is to give out, he must receive. A normal mind and heart is a spring, and must be fed if there is to be outflow." It is easy for any one to tell ministers where he thinks they ought to be—just as easy as it was for a friend to tell the editor of The Pacific a few weeks ago where in that friend's opinion he should have been at certain times. But the editor knew better, and vigorously said so. Most ministers and editors are very busy people, and there are many places to which they cannot go and many things which they cannot undertake to do.

The London Examiner of recent date published an interesting interview which William Durban had not long ago in this country with the Rev. Dr. Charles Cuthbert Hall. In that interview Dr. Hall said concerning impressions received during his trip to India and other parts of the East: "If I am asked to sum up in one sentence the deepest impression made on my mind by the entire journey, I should make use of Paul's words at Athens, 'God hath made of one blood all men to dwell on the face of the earth.' Never was I more certain that the Spirit of God is universal in his operations, and that beneath the manifestation of the ethnic relations is the working of that one Spirit, begetting in the human soul a yearning after God. And never was I more sure of the absoluteness and universality of the revelation of God in the person of his eternal Son, as a message for the whole world, a solution of all its yearnings and the consummation and fulfillment of all its manifold spiritual aspirations. If only the essence of evangelical Christianity can be set before the oriental mind, without the limitations and impediments imposed by occidental controversies, institutions, and customs, there would surely come a fulfillment of our Lord's promise, 'I if I be lifted up will draw all men unto me.'" Speaking as to the outlook in our own land Dr. Hall said that it was his conviction that popular interest in religion is increasing. As to the doctrinal trend his conviction was that it is in the direction of a stronger reaffirmation of evangelical positions, more particularly in connection with belief in the person of Christ. As to the literary criticism of the Bible his opinion was it had not undermined public faith therein. As to church federation he said that he had longed for the movement and that it is absolutely necessary that it prevail if the church is to hold its own amidst the powers which make for unrighteousness.

With but few exceptions the religious newspapers of the East which had representatives in attendance at the annual convention in Philadelphia of the Religious Education Association have commented favorably on the utterances and transactions thereof. Burris A. Jenkins of Kentucky University says that it was the greatest aggregation of brains that he has ever seen. During the convention the Hon. John Wanamaker entertained the delegates in old Independence Hall and expressed on that occasion hearty sympathy with the work of the Association. The Rev. Dr. Jesse Bowman Young writing in the Western Christian Advocate of the convention last year and this year says that "never before in the history of our country have any conventions been held which meant so much for the religious and educational life of the people as was signified by these two gatherings." Dr. Young attended both conventions, studied the movement carefully, holding his mind open candidly in order to get the right impression of things, and now declares himself as here quoted. The New York Observer says: "At every stage of the proceedings the evangelical spirit was manifest. None of the delegates had any sympathy with certain recent movements to reduce Biblical study to purely intellectual exercises. Throughout it was declared that religious education must tend to the promotion of religion. The papers were all cast upon that basis." The election of the Rev. Dr. Charles Cuthbert Hall as president is received with wide-spread approval. The impression which Dr. Hall made on the convention has been described by the word "tremendous." A correspondent of the St. Louis Christian Evangelist says that distrust will invariably disappear when people come in contact with the work of the Association. He says further: "Mr. Heintz, the beans-and-pickle millionaire, who is a devoted worker in the Pennsylvania State Sunday-School Association, came to the convention, he told me with a chip on his shoulder, to find out what this new thing was. He said he had been afraid of it, but that now he was thoroughly converted, heartily in sympathy, and he gave $250 to its support."

The Los Angeles Times of last Saturday says that since the Rev. Dr. G. Campbell Morgan entered upon his work in Los Angeles, the question "What are the secrets of his power?" has been upon many lips. The Times says other men more eloquent in the general acceptation of the term preach to empty benches. In order that it might if possible answer the question as to the secret of Dr. Morgan's power The Times sent a representative to interview him. The conviction of the interviewer was that Dr. Morgan gave in one sentence the reason why men respond to his ministry. To the query, Why do the masses neglect the church? the unhesitating response was, "Put a man in the pulpit who has a definite authoritive message and people will soon find him out." What men want is an authoritive statement. 'Thus saith the Lord.' Truth, with a positive conviction of the truth contained in the utterance, can not fail to inspire and uplift." In reply to the question, "Is the Church fulfilling its missions?" Dr. Morgan said:

"I do not care to stand as a censor, but when a congregation turns from the sanctuary hungry, there is certainly something wrong somewhere. When a church substitutes form and organization for personal consecration, privilege is being scorned and duty evaded." In that connection Dr. Morgan said that the church ought to care for its poor. What a travesty upon the church when the poor of the fold are turned over to the state for care and protection. Now, I do not wish to be misunderstood, I do not think the church should encourage laziness. If a man won't work, then he shall not eat. But the worthy poor are the especial charge of the church of their choice and their care to be accepted as a sacred charge and precious privilege. In England the Wesleyan Methodists have a rule that from the time of its adoption no dependent member of the church shall ever be allowed to become a government charge." Referring to the effort being made now in England to introduce contract coolie labor into the mines of South Africa Dr. Morgan said that this was another evidence of a retroactive tendency, and that the whole train seems to have been of late away from true democracy and back to the control of the aristocratic few. Asking at the close of the publication of this interview the question "Why does this man, foremost as a preacher of the gospel, attract men?" The Times says that the answer is easy to find. It gives the answer in the question "Is it not that he is simply and at all times a man in touch with the world at every point?"

Notes and Personals.

The Rev. Dr. S. H. Willey resides in Berkeley now and his address is 2,250 Telegraph avenue.

Next Monday the Rev. Mr. Patchell of San Jose will speak at the meeting of the ministers of San Francisco and vicinity on the subject "The Preacher and the Poet."

We regret that we had to omit this week the report of the last meeting of the Woman's Home Missionary Union of Northern California. It will appear next week.

During the four months that the Rev. J. A. Cruzan has ministered to the Unitarian church at Great Falls, Montana, he has received nineteen persons into membership. Mr. Cruzan comes now to the Unitarian church at Santa Rosa.

Dr. Lyman Abbott will speak at the meeting of the Congregational Club in the parlors of Plymouth church, San Francisco, next Monday evening, on "Industrial Problems." Sunday morning, April 3, he will occupy the pulpit of the First church of Berkeley; on the morning of the 10th that of the First of Oakland, and the morning of the 17th that of the First of San Francisco.

Tuesday evening, April 5, Dr. Lyman Abbott is to begin in Berkeley his series of lectures on the Earle lectureship foundation in Pacific Theological Seminary. Lectures will be given also Thursday and Friday evenings of next week and on Monday and Tuesday evenings the following week. Subjects: The Foundations of Religious Belief; The Nature of Christianity; The Foundation of the Church; the Authority of the Minister; The Teaching of Jesus Christ.

The Honolulu Friend says: "We are sorry to record the departure from Waimea of Rev. H. E. Banham, who has at last yielded to the urgent calls that for some time have bidden his return to his former field of labor on the Pacific coast. Mr. Banham did fine work in Waimea, but felt that the lack of church organization must necessarily render abortive his highest efforts. He leaves many friends behind him, not only in Waimea, but also in other parts of Kauai and in Honolulu. The relations between pastor and people were so delightful that only regret is felt at this severance of happy ties."

Sunday evening, March 20th, the pulpit of the First Presbyterian church of Pasadena was occupied by the Rev. Dr. Lyman Abbott. The Pasadena correspondent of a Los Angeles daily writes as follows concerning the service in the First Congregational church in the morning and that in the evening in the Presbyterian church "Probably as many people were turned away as gained admittance to hear the eminent divine, and the same was true in the evening at the First Presbyterian church. All rules governing the safety of people in a public building were fractured by the people in their desire to hear Dr. Abbott at the evening services. Disappointed ones at the morning service and others fortunate in securing seats last evening camped on the church steps long before the doors were opened. Men and women stood in the aisles and vestibules until admittance to the church and exit from it was impossible."

We are in receipt of a letter from the Rev. Dr. S. H. Willey, from which we quote as follows: "Relative to Dr. Morgan's sermons and relative to your report of them: I have read them more than once. I heard the one on the fruitless fig tree. Judging from your report of that one I am sure you have given the central thought of each. Therefore I rank those discourses on the whole as above any ever before delivered in California. They are so scriptural, so thorough, so sane, and withal so tending to results with hearers and readers. These reports are worth many times the cost of The Pacific for a whole year." Dr. Willey says further that by these addresses and through our report thereof people will be steadied and encouraged and helped in every way all over the Pacific coast. It is a pleasure to learn that it is the conviction of this dearly beloved brother, this Nestor in Pacific Coast Congregationalism, that The Pacific has done a good service in reporting at length the Campbell Morgan series of meetings. It has been gratifying to hear it from other sources also. All this lays emphasis on the value of The Pacific to all our church interests and the obligation to stand together for its maintenance.

The Rev. Dr. G. Campbell Morgan has been drawing large crowds in Los Angeles. The Times of last Friday said: "Of this remarkable ministry that is to be terminated on Easter Sabbath, it cannot be said that interest is deepening, and the attendance upon the daily services is increasing, for from the initial assembly, held last Sunday, there has been standing room only, and every utterance has been caught by eager ears." It was said further: "Dr. Morgan brings to each discourse incisive thought, keen analysis and deep spirituality. To listen to his expositions is a liberal education. His simplicity is charming, his knowledge of the scriptures profound, his conclusions convincing, clearing from before the minds of his auditors much of the chaff and dross that obscure the simple teachings of the gospel message." Report is made of a very unusual scene one afternoon as follows: "An hour before the appointed time for ser-

vice the auditorium was well filled. Not in the usual order—every one scrambling for a back seat, leaving those nearest to the pulpit to the late comers. On the contrary, it was a struggle to see who could get nearest the speaker. People with camp chairs had come early in order to secure space about the chancel, the platform was lined with patient "disciples" and long before Dr. Morgan stepped into the pulpit every bit of standing room had been pre-empted."

The Bystander.

Nonconformity and Its Troubles.

The minister of the City Temple, London, Dr. Campbell, is getting into hot water. As a leader in non-conformity he is accused of being inconsistent by being presented to the king by the Lord Mayor of London, and for proposing the idea of having a surpliced choir in the City Temple. These two steps in the direction of the establishment have opened the vials of wrath upon his head.

We in this country can hardly understand the significance of such acts. Joseph Parker himself must turn in his grave. Robert W. Perks, Liberal member of Parliament, in a speech before a Methodist assemblage, said, referring to Mr. Campbell's presentation to the king: "What would have been said in the days gone by if Puritan preachers, persecuted not by Parliament as they are now, but by a feeble Stuart king, had asked Archbishop Laud to present them to King Charles?

Mr. Campbell would have been far better advised if he had asked the veteran leader of nonconformity, Rev. James Guiness Rogers, to introduce him to King Edward instead of going to a levee hanging to the apron strings of an Anglican Bishop."

Sometimes kings and such things are very much in the way. Mr. Campbell must find that such is the case in London.

Books for a Minister.

A pastor in the country writes: "What could you recommend as being helpful in my sermon work? I don't want outlines of sermons. I don't want anybody to do my sermon-making for me. But I want such books as will be stimulating and inspiring. I want to get the best thought of the day and then work it out my own way."

This is such a frank, honest question that the Bystander believes such a man is in a mental condition to make the best use of the best books. There are two kinds of books—one which reflect and report, the other which are original and creative. The book stores are filled with digests of strong original thought, some of which is greatly diluted. Such books are like condensed milk put up in tin cans, and some ministers are of the condensed milk variety.

The original species is better.

The Bystander names a few books, new, fresh, helpful; and they are not all of the original, creative type either, but well worth the attention of the thoughtful man.

Fairbairn's books are always helpful. Harnack's "What is Christianity?" McConnell's "Christ" and "Evolution of Immortality" are stimulating. "Jesus Christ and the Social Question" by Peabody and "The Rights of Man" by Abbott are suggestive along socia. lines.

Darwin's "Origin of the Species" should be read by all ministers, especially by those who have dogmatic convictions against evolution.

One of the best books is "Jesus' Way" by President Hyde. "The Evolution of the English Bible" by Hoare is a clear narrative of the making of the English Bible.

King's "Reconstruction in Theology" deserves to be mentioned.

Of the more elaborate works the Bystander commends "The Expositor's Bible" and Hasting's "Dictionary of the Bible."

The Bible in the original, if the student is master of the Hebrew and Greek, will probably give the best results.

Homletic help should be used sparingly. Books of illustrations, anecdotes, etc., are not to be recommended. The daily paper is better. Every pastor should keep close to the great biographies. The country minister is in a fine environment to make a study of the naturalists and poets. It is good for a man to use a great poem as a dog does a bone, to chew upon. A preacher must not read theology exclusively. His sermons wibll be sprinkled with terms and phrases, with little meaning to the people. Most men know little about theology at the best.

As to sermons, sell your coat to purchase the sermons of Robertson, Brooks and Beecher. But the horizon broadens, and the Bystander lays down his pen.

Acorns From Three Oaks.

Aloha.

In the language of the "Village Dogmatist" the "Atmosphere and the hemisphere have got together" again and there is another great fall of rain. We are not looking glum at all, but the natural man yearns for more sunshine. Eastern visitors are held indoors. The pastor brings us in the morning a very full and complete report of the Campbell Morgan meetings, but intimates he hardly expects us in the stormy evening. He gives us something to think of for the "Home service," which he asks us all to hold if we cannot get to church. We have time for a service as calm and reverent and unhurried as "The Cotter's Saturday Night." I'm glad California is not all sunshine. Our rainy evenings have some of the home-making value of New England snowstorms. Bless dear old New England! How much we all owe her.

Fifth Annual Blossom Train.

I have just had a telephone message that the Blossom Train will run as usual to Los Gatos. It will start via the Narrow-gauge from San Francisco Ferry, and from Fourteenth street, Oakland, at 8:15 a. m., the Tuesday after Easter, April 3rd. Round-trip fare from Berkeley, Oakland, Alameda and San Francisco, two dollars. Tickets good to return by any route. The Interurban Electric railway connects the broad-gauge depot in San Jose with the Union depot in Los Gatos, and passes through Saratoga. Two dollars pays for the round-trip ride to and from Saratoga. Mr. J. D. Farewell will try to take all the ladies who stop at Glen Una a drive through the wide "Glen Una," and Mr. F. M. Carndall of the "Sorosis" will do all he can for guests at that famous and hospitable ranch. Take note, friends, that if you do not meet the old-time ranch teams at Los Gatos their owners are busy preparing a welcome for you at Saratoga.

If good fortune await you all, and we are praying that it may, praying definitely that God will bless your coming and our entertainment of you, you can have a longer day with us than when you climbed into our ancient fruit-trucks for the ride through the orchards. This sight is a perennial charm.

The Christian Holiday Spirit.

Come in the Christian spirit, friends. Remember our village festival started, after a time of drouth, as a spring prelude of Thanksgiving for the blossoms which gave promise of occasion for the usual autumnal Thanksgiving. It has had the favor of our best people, and the smile of Almighty God manifested four successive sunny days in seasons which are frequently stormy. Help us keep it in the spirit of Charles Wagner's suggestive book, "The Simple Life."

We are not experts in feeding multitudes. We do not seek your money, but you. It will be very handy to have a little lunch if the crowded cars get stalled. We will ask ranch folk all along the line to welcome delayed parties who may not get through. Soda will flow freely. Some enterprising citizens aim to serve dinner in a pleasant grove across the brook, but if you prefer to camp on the school-house hill you will, I think, find a coffee urn not far away. There will be the usual honest ball-game, rural athletics, swings and balloons for the children, and a few choice songs and short speeches for those who enjoy them. The blossoms are all ready to blow—a thirty billion snow-storm of them. If you miss the sight of what God has done in the foot-hill orchards of Saratoga, try to see the flower tournament of the good women of San Jose, Thursday, April 7th. Your S. P. R. R. tickets will let you enjoy both festival and tournament—good for three days.

The Sunday-School.

BY REV. W. H. SCUDDER.

Peter Confesses the Christ. Mark viii: 27-38.

Lesson 2. April 10, 1904.

This is one of the portions of the gospel which becomes increasingly important as time goes on. There is no gainsaying the salient features of the scene, for however, variant the accounts in the three evangelists, the one great fact of Peter's confession stands unassailable, the inner fortress, which cannot be captured nor destroyed. We may try to get at the important facts under four points.

1. A great question. (v. 27.)

It must impress the most casual reader that Jesus did not take measures to instruct His disciples about His real nature during the early part of His ministry. This is the more remarkable because the consciousness of His nature and Mission were clearly possessed, if not at the time of giving to John's baptism, immediately after the decent of the Spirit during the immersion, and increasingly as His work progressed. It is even more remarkable in view of what He claims, not so much in stated phrases, as implicitly in His teaching, e. g. Lord of the Sabbath; the only foundation for righteous character (Matt. 7:21); the ability to forgive sin; and the one Master for whom every thing and every one must be relegated to second place. The same claim is tacitly but definitely emphasized in his works, e. g., healing, casting out demons, subduing nature's elements, multiplying loaves and fishes. Finally, there is conscious unique relationship to the Father set forth in such phrases as Matt. 11: 25-27. Gathering all this together as we now sense it, the greatness of the question (v. 27.) appears, inasmuch as any thing becomes great because of what is involved in it not at first recognized. The question varies a little as recorded by Matthew, and the variation is significant. "Who do men say that I, the Son of man, am?" That the disciples had come to consider this term as synonymous with "The Christ" is evidenced by Peter's reply. (v. 29.) But we must beware of limiting it to the disciples conception of the Messiah however full that was. Jesus put in to the term all that was in His consciousness as to His Person and Mission. Hence it was the "Universal form under which He conceives and devotes the specific Jewish notion of the Messiah. What the one term signified for a single people, the other signified for collective man." In a word He was a representative individual, and He represented the entire race. Extending as this does to Christ's life, death, and posthumous work, we begin to discern the greatness of the question, "Who do men say that I am?"

2. A great disclosure. (v. 29.)

Following up the thought of the silence of Jesus concerning Himself, the question (v. 27) evidently leads towards a definite point. This preliminary question was not for the purpose of discovering what estimate the people had of Him, but to open their minds to a definite Christian consciousness of His Nature. Such a consciousness could come through a sharp contrast of personalities and works. The popular idea was, not that Elijah, or the Baptist had actually been resurrected. Herod might say the latter superstitiously, but Jewish expectation lay in no such direction. Elijah was to "Appear," as Messiahs' forerunner, not be resurrected, still less be born again in the flesh, as the doctrine of soul transmigration was foreign to Jewish thought. So if the Jews supposed Jesus to be Elijah, or Jeremiah, or John, it meant to them that He fulfilled their expectation of what these worthies would do as heralds or forerunners of the Messiah. Having thus turned the disciples minds to what those not closely associated with Him thought, the personal question was driven home. It amounted to this. "Now that you have heard my words, seen my works, associated with my spirit these many months, what do you conclude as to my identity?" Let us answer this question as we now see it, by reversing the order. If Jesus is only "One of the Prophets" then, while a messenger of God, He is but a teacher, for this was the general characteristic of those known as 'Prophets.' Or if Jeremiah, then, possibly, a greater prophet, one with special message for the people, obtained by prophetic insight, or to reverse it, by the touch of God's Spirit upon his; in a word, Jesus could be considered as close enough to God to receive special leadings, bestowals of power, or revelation of the divine will. Or, if Elijah, then Jesus should be considered a "deliverer," for this is not only the Old Testament picture of him, but the substance of Jewish tradition concerning him. Note how closely this coincides with Luke xxiv: 21. Again, if John the Baptist, then a forerunner—of whom? Or, placing the emphasis on the work rather than the office, He would 'make ready a people prepared for the Lord' for on all hands it is freely acknowledged that Jesus can do this in a pre-eminent degree, as a teacher, an example, a

'Man sent from God.' Messenger, Prophet, Deliverer, Educator,—is this the sum of our conception of Jesus? In its extended meaning to us, there is no real advance on its limited meaning to the disciples, it is but the answer to what those not closely associated with Jesus still give. And pointedly, personally, the question comes direct from the Master's lips to us: "But who say ye that I am?" Can we say with Peter, the spokesman of the disciples. "Thou art the Christ?" What did Peter mean? Matthew's version gives it. "The Son of the living God." This is the clear confession that Jesus was to Peter, the Messiah. But did Peter acknowledge the divinity of Jesus? As this is the crucial point, it is necessary to take two things into consideration (1) The exact idea of the Messiah expected. I take the liberty of quoting from Dr. Edersheim on this point because he is such high authority, and because the idea is rather different. from that usually taught and might be questioned. In Chapt. 6 Vol. 1. Life of Jesus he says, speaking of the expectations of the ancient Synagogue. (1) "The idea of a Divine Personality, and of the union of the two Natures in the Messiah, seems to have been foreign to the Jewish auditory of Jesus of Nazareth, and even at first to His disciples. (2) They appear to have regarded the Messiah as far above the ordinary human, royal, prophetic, and even Angelic type, to such an extent, that the boundary-line separating it from Divine Personality is of the narrowest, so that, when the conviction of the reality of the Messianic manifestation in Jesus burst on their minds, this boundary-line was easily, almost naturally, overstepped, and those who would have shrunk from framing their belief in such dogmatic form, readily owned and worshipped him as the Son of God"(p. 171.) Again. "The Messiah expected was * * * so closely bordering on the Divine, that it was almost impossible to distinguish Him therefrom. In such circumstances, it only needed the personal conviction, that He, Who taught and wrought as none other, was really the Messiah, to kindle at His word into the adoring confession, that He indeed was "The Son of the Living God." (P. 179.) (2) The second consideration is Christ's reply to the confession. (Matt. 16 : 17.) The conviction was not simply what human observation would lead to, it was made sure by the enlightening wisdom of God, it was a 'revelation,' a great disclosure. It might not have needed more than Jewish expectation interpreted into the words, and work of Jesus, to bring Peter to the place 'so closely bordering on the Divine' that he stood on the 'boundary-line,' but it needed, and he received it, a revelation from the Father, to cross it, and confess the inherent deity of Jesus. And this confession must remain, as long as the Gospels, as the actual conception that the apostles had of Jesus. It is the confession of the Church, it must ever be the central confession of any one claiming to be a disciple of Jesus. And we are convinced, that however clearly human study, and insight discern the perfection, greatness, and superlative grandeur of Christ's human character, there must be the 'Revelation from the Father' to experience Christ's divine nature in its fullness, for 'No man calleth Jesus Lord' save by the Holy Ghost."

3. The suffering Messiah. (v. 31.)

This was the new thought that Jesus wished the disciples to comprehend. As it meets us in the next lesson, we pass it except to indicate that Peter's resistance of the thought was in line with the temptation that suggested the easy way to the goal instead of the difficult. As the suggestion was satanic, we can understand the words of v. 33.

4. Like Master, like disciple. (v. 34-38.)

In the whole transaction the prominent feature is the self renunciation of Jesus. On that, with the cross in view, the instructions to would-be disciples are uttered. But even more is the value of the spiritual life, the law of which is self-renunciation, Soul death follows self-gratification.

Christian Endeavor Service.

REV. HERBERT N. BEVIER

April 10.

Topic, "How the World's Standards Conflict with Christ's. Matt. v: 43-48; I John ii: 15-17.

There is no contrast more insisted on in God's word than that between the world and the Kingdom of Heaven. In the language of Christ it is sometimes made between the children of this world and the children of light, again between those of this world and those called out of it, and again between the lost and the saved, the wandering and the restored, and those in bondage and those redeemed. In the words of Jesus the sacred and the secular are never the same, nor the natural and the spiritual. With him there is a Kingdom of God in the world but not of it. A Kingdom which he came to establish with ideals and principles vastly different from those which obtain in the world which sin has soiled and marred. He distinctly said "My Kingdom is not of this world."

As these standards are in contrast it is inevitable that they be also in conflict. This is why the church is a militant body. It is and must be soldierly because it is plunged into a noble fight. Neutral it cannot be and confess its Lord. Worldly, it will deny its Lord, but the moment it tries to be otherworldly it meets the threefold onslaught of the world, the flesh and the devil and there is a conflict, and the conflict is irrepressible until the kingdoms of this world become the Kingdoms of our Lord and of his Christ.

The two standards are contrasted in these striking passages from the Sermon on the Mount, wherein the conflict is shown to be not only with the world outside but the insufficient standards of Judaism as well, which is summed up in the contrast between the spirit of love and the want of it. It has been urged that the Sermon on the Mount is lacking in virile power, that it is not strenuous enough to attract men, but what a monstrous mistake this is. To keep the ten commandments is kindergarten work compared with the enormous tasks of this seemingly gentle code of love. Which is easier to refrain from—murder, or the springings of hatred in the heart? yet this is required by the law of love; which, the sin of the seventh commandment or the furtive impure glance; which, to swear falsely or to remain content with the simple affirmation of an honest heart? which, to refrain from violent revenge or to be entirely non-resistent in the heart? or once again, which, to hate an enemy or love him? Heart righteousness is vastly more difficult than conformity to any code and there is always a conflict between them.

Then the law of love is violently in conflict with the most common practices of worldly men. With the mammon spirit wherever it is found, with the spirit of greed and feverish competition, with the principles of unrestrained ambition and the lust of the flesh, the lust of the

eye and the pride of life. All these are not of the Father but of this world. The world says, "Get rich, honestly if you can, but get rich." The law of love says, "Love worketh no ill to his neighbor." The world says "Every man for himself;" Love, "Thou shalt love thy neighbor as thyself."

Try as we may to harmonize them the worldly world and the spirit of the thorough-going Christian mind are in inevitable conflict. And in deciding for a principle of life men have to choose between the two. No one has ever succeeded in choosing both. In every such case the real choice is of the world. No man can serve two masters. Yet the apples of Sodom are pleasing and fair, the prizes of a worldly life are many and inviting, the broad way has many travelers and it is not popular to be very good. More than this it is easier to drift than to pull heavy oars up stream. Hence many waive the conflict and remain in the world. Still the standards remain and they are mutually exclusive. Actually we have to choose between the two. Which are we unfurling to the breeze?

John bids us "Love not the world, neither the things that are in the world." Here the test is made stronger than that of conformity. Is the world set up in the heart, or Christ? Christianity differentiates itself from all others in demanding the homage of the heart. Christ aimed at inner truth, and inner sanctity, not that of the letter but of the spirit. He urges us not to stop with duty but to seek for a new spirit. He has very little to say about duty at all. His whole desire is to make the heart right and then he knows that duty will surely follow.

Herein is where religion transcends Ethics and conditions all vital morality. It is the fountain that religion is concerned with—ethics looks only at the streams. Religion secures love and knows that conduct is its spectrum and its fruit. Religion aims at the inner character and lets specific conformity follow, as it must and will. The Christianity of Christ is a religion, not an ethical code, and we dwarf it if we strive to make it less.

What San Francisco is groaning for and London and New York and all our great world cities, said Dr. Campbell Morgan in one of his lectures, is the "manifestation of the sons of God." There are two standards, what is needed is heart loyalty to the higher on the part of those who profess to hold it. There is too much conformity to this world. Too little difference between one who is a Christian and one who is not. It is not easy to be a Christian. What manly man would want to make it so. We do not expect to achieve other victories with ease, why then the noblest and greatest?

There seems to be increasing need for consistent Christian living. We need to show our colors and stand by them. In business affairs, at the social board, in the halls of pleasure, wherever we are. Christians are called Saints, so they ought to be. We never can save the world by descending to its level. We will invite its contempt and lose our quest. If the world is a lake we will influence it not by being snowballs but crystals of solid worth cast in it. Lights we are called to be and salt to illumine and sweeten. Let us not hide the one or permit the other to lose its savour. We are sons of God by name and adoption—let us manifest our sonship. Show the world what Christianity means, and that it means something noble and grand and rich and rare. This will mean the cross all the day. It will mean self-denial and self-crucifixion and often a crown of thorns. But is it not enough for the servant that he be as his Lord? Christianity is a heroism, not a sleep or a siesta at a sunny noontide. To follow Christ is to take up our cross daily. It is to lift up an ensign for the people, and having lifted it up be loyal to it.

Church News.

California.

Alameda.—This church celebrated its twenty-fifth anniversary last Sunday. The prospects for a new building to cost $30,000 are favorable, $19,000 having been pledged for that purpose.

San Francisco Fourth.—The C. E. Society has purchased a gas stove for the church kitchen. New Sanitary plumbing has been installed. The church is growing in attractiveness and usefulness.

Byron.—A successful bazaar was held in the Congregational church on Feb. 26th, and continued March 18th. Twenty ladies of the Central Congregational church of Vancouver, B. C., Canada, sent a parcel of valuable articles. We understand the Rev. G. A. Charnock was one of the organizers of the Central church in Vancouver, and this parcel was a graceful tribute in recognition of his services to Congregationalism in that city.

Green Valley.—About three months after Mr. Eckles' resignation our church called the Rev. F. A. Bissell, of Palo Alto, to be our pastor. The call was accepted, and pastor and people are working together harmoniously. We hope for much good to be accomplished in this community. The choral class, which meets every Friday night, under Mr. Bissell's leadership, is a great success and gives much-needed training in the art of singing. As many as fifty young people come out some nights over the muddy roads. The Sunday-school and Endeavor Societies are working with renewed interest.

Haywards.—The Haywards church is mourning the loss of Deacon S. D. Warren at the age of 80, who for more than 35 years has been a loyal worker. His mantle has fallen on the worthy shoulders of his son, our present clerk and S. S. Supt. One person was received to membership at the March communion. The men of the church, assisted by the Boys' Club, have made great improvements in front of the church, putting down new walks, laying out plots for palm trees, and putting new hitching racks up. The Home Missionary offering this year will average $1.00 per member. We are anticipating with much pleasure the visit of Dr. Adams of the First Church, San Francisco, to deliver a lecture next month to wipe out a small debt remaining on the recent improvements of the interior of the church.

Washington.

Pataha.—The Pataha Congregational church has extended a call to Mrs. Elvira Cobleigh of Walla Walla, to become its pastor.

Pomeroy.—Three persons united with the church last Sunday on confession of faith. The rendition of the sacred cantata, "Belshazzar," by a choir of thirty voices, under the auspices of the church, March 22 and 23, was a grand success. Special mission services will begin March 28 and continue for three weeks. The pastor will be assisted by Revs. J. Herbert Baintor, Colfax; Jonathan Edwards, Pendleton; Austin Rice, Walla Walla.

Woman's Board of Missions for the Pacific.

Word From Japan.

In a recent letter from Miss Denton mention is made of the quiet Christmas and New Year's season in Japan because of the expected declaration of war with Russia. All persons in the government service from clerks up to cabinet ministers were requested not to make calls nor to observe the day in the usual joyous manner for the reason that the serious conditions demanded quiet and earnest thought. "At the Doshisha we had the most wonderful Christmas we ever had. Mrs. Hearst gave each girl a lovely new hymn book and a bag of biscuits and the money for a Christmas dinner, so we had the happiest possible time." At the time of the writing of her letter Miss Denton was on the train en route to Kobe to meet Miss Legge, the English lady who was on her way to take a position in the school. Writing a little later concerning Miss Legge she says: "If first impressions are worth anything, she is ideal. She has the soft-toned voice, the poise, the deep Christian enthusiasm that appeal to the Japanese. She can teach English, German, French, music, and is a fine Bible scholar. In grace of manner she wins all our hearts. I think the Woman's Board of Missions for the Pacific may feel that they bid fair to have in Miss Legge one of the very finest missionaries that ever came to Japan. Her family are all Oxford people and she has been all her life associated with the most scholarly men of the age. It is delightful beyond words to have such a teacher for the Doshisha."

Oregon Letter

By George H. Himes.

The sad news was received yesterday by Rev. Dr. House of the sudden death of his mother in Lebanon, New Hampshire, lacking about one month of being seventy-five years. It is supposed that a severe attack of pneumonia caused her fatal illness. Mrs House lost her husband in 1863. He was a Union soldier and mortally wounded at Fort Wagner, but lived until he got home. He left a daughter between twelve and thirteen years old, and Dr. House and his twin brother aged about two years and six months. To these children Mrs. House dedicated her life. The father was a Christian man and the mother, also, was a devout Christian. The influence of her example has had a powerful effect in making Dr. House what he is, an earnest, aggressive preacher of the gospel. The life of his mother was the impelling power which forced him out of the business career he intended to follow into the ministry; and to his credit be it said that he has never regarded this change in his plans as a sacrifice.

Special preparations are being made by the First church for the observance of Easter next Sunday. Dr. House will preach a sermon befitting the occasion, and following this more than fifty new members will be received. Already fifty-seven persons have decided to unite, and of these thirty-five will be on confession of faith.

The coming week the Congregational churches of the city will hold a series of union meetings, mainly for the purpose of bringing about a stronger fellowship. The services will be as follows: Monday, Highland church, Rev. C. M. Smythe, leader; Tuesday, Mississippi Ave., Rev. D. B. Gray, leader; Wednesday, Hassalo St., Rev. E. L. House, leader; Thursday, First, Rev. John J. Staub, leader; Friday, Sunnyside, Rev. Charles E. Chase, leader.

Special meetings will be held on Wednesday and Thursday evenings in the Oregon City church, by Rev. E. S. Bollinger, in special preparation for the Eastertide.

For several weeks I have been very busily engaged in compiling a Great Register of Oregon Pioneers, for use at the Oregon headquarters at the Louisiana Purchase Exposition. After that is over it will be returned to Oregon and will be at the Lewis and Clark Centennial, and after that is concluded it will become a permanent fixture in the rooms of the Oregon Historical Society. This register will be in the nature of a card index, and each card, in addition to the name of the individual pioneer, will contain thirteen items of information concerning the life of the person, and under "Remarks" there will be a very brief epitome of any particular service which may have been rendered. The first cabinet will contain fourteen thousand names. Additional cabinets will be added as necessity demands until the name of every pioneer that can possibly be secured, whether alive or dead, is registered. In the years to come, if not already, such data will be of great value. In Oregon a pioneer, according to the rules of the Oregon Pioneer Association, is one, either man or woman, who came to, or was born in, the original "Oregon Country," prior to Feb. 14, 1859. Should this come under the eye of any soul, no matter what the present residence is, who is eligible under that rule, he or she is requested to drop me a card, whereupon I will forward the necessary blanks upon which to enroll the name. More than ten thousand names have already been added to the register.

Porland, March 27, 1904.

The summer conferences of the Young People's Missionary Movement during the last two or three years have been productive of good. Arrangements have been made for one at Winona Lake, Indiana, June 17-26; at Lookout Mountain, Tennessee, July 1-10; at Silver Bay, New York, July 22-31. The purpose of these conferences is "to afford a practical training school for missionary workers in Sunday-schools and Young People's societies and to combine with such training the facilities for rest and recreation that most Christian workers are obliged to seek in connec- with their brief summer vacations." Among the speakers announced for these conferences are the following named persons: Rev. John F. Goucher, D.D., Rev. W. R. Lambuth, D.D., Hon. Samuel B. Capen, LL.D., Mr. John R. Mott, Mr. Robert E. Speer, Mr. John Willis Baer, Rev. Charles L. Thompson, D.D., Rev. E. E. Chivers, D.D., Rev. A. L. Phillips, D.D., Prof. O. E. Brown, D.D., Rev. A. L. Browne, Rev. E. H. Dutton, Rev. Wm. M. Bell, D.D., Rev. A. W. Halsey, D.D., Rev. Willis R. Hotchkiss, Prof. T. H. P. Sailer, Ph.D., Messrs. Harry Wade Hicks, S. Earl Taylor, Harry S. Myers, John W. Wood, Don. O. Shelton, S. H. Hadley, M. E. Trotter, Harry Monroe. If any of our Pacific coast young people can attend any of these conferences we feel confident that they will come back with much inspiration and equipment for Christian service. Would that it were possible to have one on this coast so as to give a large number a privilege which cannot otherwise be theirs.

HEALTH
is the
Most Important

No one can tell good baking powder from bad merely by the appearance;

The price is some guide, but not an infallible one;

Some cheap brands may raise the dough, yet contain unwholesome ingredients.

There is one safe, sure way, i. e., to follow the recommendations of the

U. S. GOVERNMENT ANALYSTS,
THE HIGHEST AUTHORITIES ON HYGIENE
THROUGHOUT THE WORLD,
THE BEST HOUSEKEEPERS EVERYWHERE—

ROYAL
BAKING POWDER
ABSOLUTELY PURE

A Nerveless Woman.

"What a rest and delight she must be to that nervous family of hers!" some one remarked of a calm-faced little woman, whose nerves seemed conspicuous by their absence. "I have never seen her flurried or worried."

"Such people can be very restful and soothing," remarked a listener, judiciously, "or they may be, as I have found some of them, the exact opposite. Now I don't know this Mrs. Blackwood at all, but I do know another woman who has no nerves of her own, but whose husband and son and daughter are plentifully supplied with them, and she would drive me to the verge of distraction if I had to live with her. She is so ostentatiously calm. She has such quick, amused eyes for the nervous haste and excitability of others. 'Don't worry,' she will say with a smile dancing in her eyes, when some nervous friend has missed a car, after making a frantic effort to catch it, 'there'll be another along in two minutes, I never let such trifles worry me. I make it a point never to run for a car.'"

"I can testify to that—she made me miss one once by a piece of exasperating slowness, when I was pressed for time, and we were late to a lecture in consequence. But 'I never let anything like that worry me,' she said. We had to take poor seats in the back of the hall in consequence, but not one word of regret passed her lips.

"I have seen her husband come home harassed by some unpleasant event of the day, and I know she could smooth some of the wrinkles out of his forehead if she would only mix that cheerful, unfailing optimism with some evident sympathy for his anxiety. But no, she doesn't do that way. She reminds him facetiously that care killed a cat, or that it isn't her way to take life so hard, and he goes off with the nervous lines deeper than ever. She is the same way with her children, and they are much more apt to confide their anxieties and perplexities to some woman with a larger share of nerves and quicker sympathies."—New York Observer.

A Church Flirtation.

She smiled at me in church one day
From where she sat across the way;
I'm sure I never can forget
How, in that sacred place, I met
Her smile so bright, the glances shy
That beamed from out her dark brown eye;
My heart was captured at the way
She smiled at me in church that day.

How could I not resist the smile
She cast at me across the aisle?
I'd never seen a maid so fair,
Such laughing eyes, such golden hair!
And so I smiled at her, and she
Smiled coyly back again at me.
I loved the maid, I'm free to say,
At sight, because she smiled that day.

I heard not prayer nor song that day,
I watched that smile across the way;
She was so sweet, so debonair,
Such dainty hands, such glorious hair!
Because she smiled am I to blame?
I'll own my heart was all aflame;
I could not go, I had to stay
And meet her smiles in church that day.

I wondered whom the maid might be
Who smiled so artfully at me.
I pondered if we'd ever met;
She seemed to recognize me, yet
I could not recollect her name,
Or face, or why or whence she came,
But ah! I met my fate when she
Smiled at me so coquettishly!

I sought her out when church dismissed,
She smiled again. Could I resist
Her 'witching glances? No, ah me,
I motioned her aside, and we
Smiled at each other, then I—well,
Asked if her name and age she'd tell.
She laughed, and shook her curls of gold,
"I's mamma's dirl; I's free years old!"

—E. A. Brininstool in Sunset Magazine.

Thousands Go East.

The Santa Fe is already arranging to take people to St. Louis for the World's Fair. Thousands are asking what rates and accommodations may be had. In San Francisco the City Ticket Office of the Santa Fe has special clerks answering inquiries that come by mail. Every care is taken to see that details of the lowest prices as well as the most luxurious modes of travel are made plain to each inquirer.

If you expect to go East this year it would be well to address the Santa Fe, 641 Market St., San Francisco, at once.

A Quart Baby.

Now and again there is an item in the newspapers concerning the birth of a puny baby so small that a quart cup holds it comfortably. If the article told all the facts it would probably tell also of a mother who in weakness and misery had looked forward to the baby's advent with shrinking and fear.

To have fine, healthy children the mother must be healthy, and it is the common testimony of mothers that the use of Dr. Pierce's Favorite Prescription not only promotes the mother's health but also gives her strength to give her child.

"Favorite Prescription" accomplishes these results by tranquilizing the nerves, promoting a healthy appetite, and giving refreshing sleep. It increases physical vigor and gives great muscular elasticity, so that the baby's advent is practically painless. It is the best of tonics for nursing mothers.

"I gladly recommend Dr. Pierce's Favorite Prescription," writes Mrs. J. W. G. Stephens, of Mila, Northumberland County, Va. "Before my third little boy was born I took six bottles. He is the finest child and has been from birth, and I suffered very much less than I ever did before. I unhesitatingly advise expectant mothers to use the 'Favorite Prescription.'"

The dealer who offers a substitute for "Favorite Prescription" does so to gain the little more profit paid on the sale of less meritorious medicines.

Dr. Pierce's Common Sense Medical Adviser, containing 1008 pages, is sent *free* on receipt of stamps to pay expense of mailing *only*. Send 31 one-cent stamps for the cloth-bound volume, or only 21 stamps for the book in paper covers. Address Dr. R. V. Pierce, Buffalo, N. Y.

Never Gets Too Old.

A clever writer says: "Does a man ever get too old to become useful to God? Does age hinder, or does it help, communion with God? God has a way of keeping hold on a man after our little, petty stands of efficiency are exceeded. Friend Abram may be sure God is not done with him for some form of service until he is done with him on earth altogether. However old he gets, he must be ready for a new covenant. No Christian is shut out from the privilege of new views of truth, of new meanings in Scripture, of new revelations of God. We never get so used to being servants of God that we need to lose the freshness and newness of it." It is amusing to hear some venerable saint lay stress on the fact that he has read the Bible for a great many years, and then declare that, for this very reason, he ought to certainly know just what the Bible teaches with respect to almost anything. But it should be forever understood that many years spent in reading and studying the Bible do not, in itself, constitute one a reliable authority on the proper interpretation of it. No one gets too old to learn a vast deal of very essential truth, both in the Bible and in other things. Nor does anyone ever get too old to be somehow useful to God and to humanity. And the more we learn correctly the mind of God, as revealed in his word, the more useful and influential we may be and should be. Let us not get it into our heads that we can well do without the services of those who are veteran servants of God.—The Canada Presbyterian.

Sure Enough Success.

A successful "mission preacher" (as the English call revivalists) recently had an amusing experience. He had been holding a "mission" in a certain rural parish, and, on its conclusion, paid a round of farewell visits with the rector.

Among them was a young dressmaker who had attended the services regularly, and who told Canon —— hoy much she enjoyed them, and how sorry she was they were all over.

"Do you think the mission has done any real good?" the canon asked.

"O yes, sir, indeed!" she replied, heartily.

"What makes you think so?"

"Well, sir," the dressmaker answered, "I don't think you'd doubt it if you only knew how many people have called during the last few days to pay their bills."—Selected.

It takes less sense to find fault with all than to be fair with all.

THE GENUINE THING.

A true and correct copy of the Utah Polygamous Revelation has been published and is for sale by F. A. Severy, 1132 Dwight Way, Berkeley, at 10 cents per copy.

ORANGE GROVES
IN REDLANDS
BUSINESS BLOCKS, HOUSES & LOTS
For Sale at Lowest Prices.

Redlands the city of orange groves and beautiful homes, fine schools and NO SALOONS

Fifteen years of intimate knowledge of Redlands property enables me to help investors select wisely a grove or a house or a good paying business property in Redlands and vicinity. For information address

JOHN P. FISK
First National Bank Building Redlands, Cal

Cable Address:
FOSTER CO., SAN FRANCISCO

S. FOSTER & CO.

WHOLESALE GROCERS
IMPORTERS and EXPORTERS.

Special attention to packing.
Purveyors to United States Government.
A. B. C. F. M., A. M. A., etc., etc.

Railroad Supplies,
Mill and Mining Supplies,
Hotel and Ranch Supplies,
Alaska Supplies.

26-28 CALIFORNIA ST.
San Francisco.

Mail Orders solicited.
Catalogues on Application

A Good Meal Without Meat.
VEGETARIAN CAFE.
755 Market St., San Francisco. Telephone Main 5378
OAKLAND BRANCH, 46 San Pablo Ave
St. Helena & Battle Creek Sanitarium Foods

OPEN ALL NIGHT. F. L. TURPIN, Proprietor. Telephone MAIN 153

ROYAL HOUSE
126 Ellis St.,
Near Y. M. C. A., San Francisco, Cal.
Between POWELL AND MASON STREETS.

Rooms to Let
BY THE
DAY, WEEK, or MONTH

ELEVATOR AND OFFICE ON GROUND FLOOR.

New fire-proof brick building, metallic fire-escapes front and rear. Every room new and furnished complete with spring beds and hair mattresses. First-class reading room and ladies parlor. All the daily papers. Rooms, per night, 35c. to $1.50; per week, $2 to $9; per month, $8 to $30.

Ladies' Parlor.

All Market Street Cars run within one block of the House. Ellis Street Cars pass the door.

A Day of Rest.

A man with the Christian ideal will not grasp at Sunday as a loafing day, or driving and golfing day, but as a day of meditation, of the Spirit, of heart's peace in the quiet of heaven and the eternal truths of life; a day to be redeemed from the anxieties of business, the lust of money-getting, the vulgarities of the common day, when religion is to be exalted as the supremely important thing in a human life; when the sacrament of divine worship is to be solemnized and the gospel proclaimed through the church; a day when the prosperous and the healthy and the strong may aid their less fortunate fellows in any ways good will and opportunity suggest.—B. W. Lockart, D.D.

The practical error from which we need to warn the inquirer, is that coming to Christ is getting up an impetuous feeling. Faith in Christ is not a process of forcing one's self to a certain pitch of feeling and excitement, and then having accomplished that, to be done with the whole business ever after; no more than marriage is a thing to have done, and then to be done with it. Coming to Christ is coming into loving, eternal union with the "chiefest among ten thousand."—John Hall.

I find that his sweet presence eateth out the bitterness of sorrow and suffering.—Samuel Rutherford.

THE LIGHT RUNNING DOMESTIC

Pre-eminently the Sewing Machine for Family Use.

Standard PAPER PATTERNS

Highest Perfection
Lowest Prices
Send for Catalogue.

J. W. Evans, Agent
1021 Market St., San Francis-
(Near Sixth.)

H. Le Baron Smith
The American Tailor
I have great values in ready-made clothing, and overcoats ready-made.
820 Bush Street | **Above Montgomery**
15 percent to clergymen on clothing made to order; 10 percent on ready made.

Dwight Way Realty Company
Berkeley, Cal.
Incorporated: $50,000 Capital.

J. L. BARKER, President. **F. S. PAGE**, Vice-President.

Berkeley is Growing with Great Rapidity.

The University city is one of the most desirable places for a home and property is sure to advance. We can sell you a lot and build for you on easy terms. Call or write.

Important Notice to Ladies

We plate every description of Metal work and goods with Gold, Silver, Nickel, Brass, Copper, Bronze, etc., in an elegant and durable manner, at the most reasonable prices.

Old work repaired, refinished and made equal to new. Tableware plated.

We call for and deliver work.

DENNISTON'S S. F. PLATING WORKS

Tel. Main 5931 — 743 Mission St., bet. 3d and 4th

IT COSTS NOTHING more for you to go East via NEW ORLEANS

Than through the Land of Frost and Snow

THE SUNSET ROUTE.

The Famous Coast Line, Orange Groves, The Mirage, Cattle Ranges, Quaint Mexican Life, Old Mission Churches, Cotton Fields, Sugar and Rice Plantations.

THE SUNSET LIMITED.

San Francisco to New Orleans Every Day. Modern Chair Cars, Vestibuled Pullman Sleepers. Dining Cars, Meals a la Carte. Personally Conducted Tourist Sleepers run THROUGH WITHOUT CHANGE to

New Orleans, St. Louis, Chicago, Cincinnati and Washington City.

SOUTHERN PACIFIC.

Hot and Cold Baths. Excellent Table.

THE OCCIDENTAL HOTEL

American and European Plan

Montgomery St., Cor. Bush, San Francisco

GEO. WARREN HOOPER, Lessee.

Terms Moderate. Omnibus to Station and Boats.